

the worshipper, the donor of dwellings and descendants, is like a clever wife,¹ the bestower (of wealth).

-5. Leader (of heaven), may this thy
protecting
chariot, laden with riches, (come for our)
happiness:

praisers of the honoured (SAVITRI), we
glorify him for
felicity through well-being: praisers of the
gods, we
glorify (them).

SUKTA *VIL* (LI.)

The deities and *Rishi* as before; the metre of the first four

stanzss is *Gdyatri*, of the next six *Ushnik*, of the next three *Trishtubk*, and of the last *Anuthtubh*.

L Come, AGNI, with all the protecting deities,²
to v_{wg}a v

drink the libation: come with the gods.

2. (Gods who are) devoutly praised and worshipped

in truth, come to the sacrifice, and drink the libation

with the tongue of AGNI.

3. Sage and adorable AGNI, come with the wise and

early-stirring divinities to drink the *Sowa* libation.

4; This \$0»wz-juice, effused into the
ladles, is
poured out into the vase, acceptable to
INDRA and
ViYU.

5. Come, Vliu, propitious to the offerer
of the libation, to partake of the sacrificial food,
and drink of the effused juice.

.<?. INDRA and Viru, you ought to drink of these

the tree, that is, for the *y&pa*, or post to which the animal is tied, he concludes must mean *pasn*, the victim.

¹ *Arnd dhireva, dranakuwld yo*hid>va,l/ke a*
 woman skilful
 in going or in pleasing: the sense of *dranais*,
 however, doubtful.

UmebhVi, rah&hakaih*: we have had the *uma
before as a
class of deities, sometimes identified with the
Pitrisi see vol. n.